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## CHRISTMAS IN KOREA NUMBER

### SPECIAL ARTICLES :

#### In Missionary Homes

Mrs. H. D. Appenzeller      Mrs. Harold Voelkel

#### In Severance Hospital

Miss Maude V. Nelson

#### In Salvation Army Homes

Capt. William Novell      Adj. (Miss) A. Irwin

#### In Leper Colonies

Mrs. Mary Mackenzie      R. M. Wilson, M. D.

#### In A Korean Home

Miss Hung Pok Hahn

DECEMBER, 1935.

SEOUL, KOREA.





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# The Korea Mission Field

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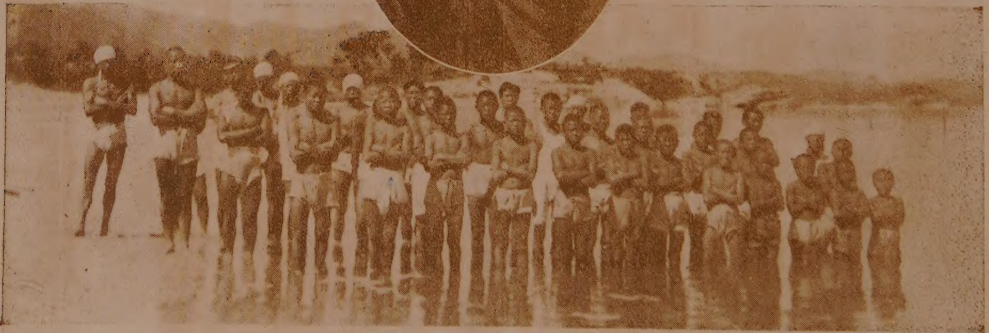


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# THE KOREA MISSION FIELD

## A Monthly Journal of Christian Progress

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VOL. XXXI.

DECEMBER 1935

No. 12

### Christmas in Korea

**F**OR EIGHTEEN hundred years after Jesus was born in Bethlehem, there was no Christmas in Korea. For another hundred years only a few thousand Catholic Christians among the Koreans had heard of the "Good News". But during the last fifty years with the coming of hundreds of Protestant missionaries and other Occidentals, the Christian Movement has progressed until about two out of every hundred of the Korean people are professing Christians; and with Christian churches in every city and valley, Christmas has come to be one of the best known days of the year even among non-Christians.

Christmas is the outstanding day in the Korean Church calendar year. Every church gives a Christmas entertainment. A special offering is taken several weeks in advance to defray the costs of this entertainment and of other Christmas festivities. The church auditorium is elaborately decorated with lanterns, flags, evergreen, gilt letters, Christmas tree, etc. For weeks the Sunday School children are in training. Sacks of fruit, cake, and candy are provided for the Sunday School, the attendance of which mounts up during the weeks before Christmas. Often a part of the Christmas offering is used to help the poor.

The Christmas entertainment is the most largely attended service of the year. The

house is packed and jammed with Christians and non-Christians. In one form or another the Christmas story is told and often acted. In fact the crowd is generally too large to have order and quiet. The program is a la Korean and many features are introduced which are foreign to a Christmas entertainment in western lands. However there is always an abundance of music—and sometimes of dancing by the children on the platform.

It is surprising to what extent the Christmas idea has taken hold in the large cities. Many of the stores are decorated for Christmas. Christmas decorations are on sale—tinsel, cotton, snow, wreaths, electric light-candles, holly, Santa Clauses, reindeers, and all the rest. Toys and other articles especially for Christmas are on sale. At the market and in some of the large department stores, turkeys can be bought for the "foreigners" Christmas dinner. Among the "foreigners," at least, Christmas shopping goes madly on. Red, white, and green tissue paper, and cord and seals, and Christmas cards can be purchased.

During the Christmas season, the Christian Church makes its impact upon the non-Christian community. Everybody knows about Christmas. May the Christmas joy soon ring in the heart of every Korean and the "good tidings of great joy" story soon be told in every Korean home.



# Christmas Letter

RUTH NOBLE-APPENZELLER

DEAR NANCY:



YOU SAID IN a letter one time that what I wrote about Christmas sounded just like Christmas at home. Well, this time, I'll try to put in some Oriental touches but after all the spirit of Christmas is the same the world over. Christians rejoice over His birth everywhere and we celebrate it in American fashion because we are Americans too. We want our children to have the same background of memories, as far as possible, as children do at home.

Our children love to go shopping at Christmas time, chiefly because of "kamshaws." Even big people like it! About three weeks before Christmas most of the stores give paper tickets for every fifty sen or yen's worth of purchases. You keep them until you have collected four or six, according to the shop and then you are entitled to dig deep down into a large box full of tiny wafer balls, and take two or three. You can take more if you buy a lot. After you smash the balls you find a slip of paper inside with a number. If it's a lucky number you will get something nice, like a mirror, a washtub, or an umbrella, but if it isn't, as is usually the case, you'll get a small box of caramels, matches, or toothpicks. But you always get something. We were much amused one Christmas when an esteemed missionary lady drew a keg of beer. She protested, saying, that she didn't drink but the salesman consoled her by saying, "That's all right lady, you can sell it."

Days before Christmas, all sorts of gifts come from our Korean friends, teachers in the schools and pastors. Cards from students make a huge white and black pile. The grocer sends fruit, the bank little sweet cakes, and the coal man invariably sends sugar. Eggs are a common gift, strings of them, called "strings" because they are packed in straw, ten in a row. Once we received ten such

strings from one person. Live chickens and boxed apples and oranges and dried persimmons on sticks are also popular gifts. One Christmas, when Richard was a baby, a Korean friend gave him a brilliantly embroidered scarlet silk bib. Koreans like to give embroidered flowers on silk for cushions, or to hang on the walls.

We usually have our servants' celebration of Christmas the afternoon before Christmas. They bring their children, scrubbed and smiling, and wearing their best clothes. The tree is gay with tiny colored electric lights and beneath are piled gifts, fruit and candy. The children's eyes dance as they glance from the tree to the wreathed windows, back again to the tree, and up to the huge bunch of mistletoe and red ribbon hanging between the doors and back to the tree. A look of awe and reverence comes into their eyes as we sing "Silent Night". Then Henry reads the old and beautiful story of the Christ and we kneel in prayer. Afterward our children take turns giving out the gifts. The Koreans don't open or eat, but thank us, gather up their things, and quietly go away. That is their custom.

One of the thrills of Christmas is the postman with packages from America. We never open them ahead of time, but each is received with ceremony, carried up stairs, and parked on the guest room shelf. Customs tags are removed, so that not even mother or daddy knows what is inside. I'll never forget the package on which we had to pay seven yen duty because the customs officials said it contained wool. It was marked "Woolen robe". Imagine our surprise, not to say disappointment, when we discovered that the wool was a piece of red yarn my little niece had made into a bookmark! On the other hand a lovely silk dress came duty free. So there you are!



## CHRISTMAS LETTER

Christmas has had the same program until last year, when my parents left for America. On this day no one was permitted to go down stairs until we could all go down together, and grandpa and grandma had come over from their house. Our children have been fortunate, as few children are on the mission field, in having their grandparents live near them all their lives. We older ones couldn't bear to miss the expressions of delight and surprise on the children's faces as they saw the coveted doll, or the train, that was too big to go into the stocking and had to stand beside the chair. They could open only one package before breakfast, thus early learning a lesson in self-control. Their mother learned in their infancy that breakfast never went down well after stockings! Aunt Alice came for the stocking opening, but had to hurry back to her own stocking ceremony at Ewha.

Christmas dinner was a festive affair, held at my parents' home. Usually my mother invited a few others besides our own family. She loved to share every good thing. I think our children will always remember the tiny reindeer prancing across her snowy table, and see the glitter of the candle lights. Mother liked to keep a touch of the old along with the new. If my brothers had walked in, now

grown men, they would have felt suddenly back in childhood to see the tinsel angel and cotton-covered dolls on mother's tree. After dinner we looked at my parents' gifts, read foreign mail, and sang carols. One time the three children sang "We Three Kings of Orient Are," wearing improvised costumes of royalty. Later in the afternoon we took a walk in the crisp air and exchanged greetings with friends.

The evening found us dressing for the big annual Christmas dinner at the Underwoods.' Their dinner is traditional, having its origin with the senior Underwoods who asked all their friends in Seoul. Now the children of those friends are the guests, besides some of the same dear friends and others. Messages from absent ones are read, and we feel united in spirit even though oceans may divide us. After the gifts are opened and admired, we stroll into the drawing room for coffee, dodging mistletoe on the way, and later play games. Before we say goodnight, we join hands and sing "Auld Lang Syne" together, thus ending another merry Christmas in Korea.

With all good wishes for  
A Happy New Year,  
Ruth.

## Christmas Memories of a Missionary Home

MRS. HAROLD VOELKEL

**T**HE RICH MEMORIES of many happy Christmas days in Korea make me very grateful for the good fortune of having been born and reared in a missionary home. I am sure that a great Christmas joy prevails in numberless Christian homes around the world, and yet I feel that God gives a peculiar joy and gladness to parents and children who are privileged to live in a strange land thousands of miles from their loved ones, for His Name's sake.

We didn't go to a nearby store to buy a Christmas tree for the obvious reason that

Christmas trees were not on sale years ago, though now they can be bought in Seoul and possibly in other cities in Korea. Our method was much more fun. We children went out to the hills back of our house for several afternoons considering ceremoniously the different pine trees growing there, and then after our selection had been made, no servant was allowed to hew it down, but father brought the axe himself and the tree was triumphantly taken home. The tinsel and balls which were unusually precious because they came from America, were carefully



## THE KOREA MISSION FIELD

packed in cotton from year to year, and we children made our own contribution to the decorations of the tree, by stringing generous quantities of popcorn. Mother's part in the preparation cannot be minimized, for in the absence of candy and toy stores, she busied herself for days making tasty sweets, usually fondant in three colors, and in sewing up rag dolls which to us were just as precious as the china dolls that can now be purchased in the department stores of Korea's larger cities. At Christmas time we were allowed to indulge freely in "ga-yut," a native Korean candy, and it became such a part of our family festivities that after leaving for America, all through high school and college days, my Christmases were enriched by cans of this Korean delicacy sent from home.

After our own exchange of gifts on Christmas morning we five youngsters bundled up to take greetings and little gifts to the other homes of the missionary community which in those days was like one big family. One such visit which returns vividly to my mind, was that in the Moffett home, with the Doctor, six feet two, president of the college and seminary, sprawled out on the floor successfully entertaining a group of merry little Korean children. Usually in the evening, the community gathered for supper and a program. On one occasion while gathered in the auditorium of the Women's Bible Institute in Pyengyang, after a hush of expectancy, we were all thrilled by the tinkle of bells and a cheery call from old Santa somewhere up among the rafters high above us. We believed he had really come down the chimney! After climbing over the edge of the huge partition lifts, with great agility he reached the floor with a big jump, not spilling a toy from his bulging bag. This nimble Santa Claus was none other than Dr. McCune, now president of Union Christian College, but then just "Uncle George" to all of us missionary children in Pyeng Yang.

As is still true, the family always attended a service in the Korean church which had been colorfully decorated with branches of fragrant

pine, festoons of paper flags, and large bunches of paper flowers. Occasionally, the children's songs, recitations, speeches, and Scripture verses were augmented by tableaux of the nativity; and I must confess myself inadequate to describe acceptably either the originality or ingeniousness of the costumes of those shepherds and wise men. For many years my parents made steaming hot soup and tubs of rice which they would distribute to the poor. One year while doing so, they found a pitiful little blind girl in the filth and hopelessness of a tiny hovel, who was rescued and sent to a school for blind girls established by missionaries in the city, and never a Christmas has passed since then but that she has called at our home to express her thanks for the joy of the new life that has come to her.

Since returning to Korea as a missionary, I find it as true now as it was when I was a child, that Christmas is ever the brightest spot in the years with its happy fellowship among both foreigners and Koreans. It is a day to be prepared for long in advance, by selecting Christmas cards and gifts early, - always a serious business when one is far from a shopping center. Korean children gather for months before Christmas to learn songs and carols and to prepare programs. Caroling has become quite a practice among the young people, and in Andong there are as many as six different groups who begin before daybreak to serenade us. One year a group came in the middle of the night and a policeman not understanding the idea of Christians singing at such an hour, took them to the police station until morning, for having disturbed the peace!

Christmas is a bright, cheerful day for us in Korea, and yet it has its shadows. A year or so ago Christmas came on market day, and the sight of thousands thronging to buy and sell the merchandise, totally oblivious to all that the sacred day meant, burdened our hearts. May the day be hastened when all of Korea shall have heard of the Savior's birth and answer His loving call.



# Christmas in Severance Hospital-1934

MISS MAUDE V. NELSON



CHRISTMAS IS truly a joyful occasion at Severance Hospital. A talk with some of the children in the children's ward, who have been in for some weeks, would find them gleeful and happy because the nurses have told something of what to expect on that day. For days ahead, the tree is set up with its sparkling ornaments and lights, to make things all the merrier.

Christmas morning, bright and early, one was awakened by "Hark the Herald Angels Sing" or some other carol, sung by the nurses. Hours before daylight they had slipped away from their rooms out into the still grey morning to join in the carols of glad tidings, reminding sleeping ones of the glorious event of so long ago. An hour or so later they were joined by most of the nursing staff who had assembled in the dormitory lined up in order of class rank. With lighted white candles the procession started out to the hospital only to be interrupted on the way by the photographer. During the night a light snow had fallen sufficiently to cover the ground, and with the sky so clear and the moon so beautiful one did not mind the interruption; the beauty and quietness of the dawn brought a deeper appreciation of the day. Upon entering the hospital, carols were begun and, as the procession passed from room to room, from ward to ward singing, from some the greeting was a smile, for these patients knew the glorious meaning of it all; from others there was only an expression of wonder and amazement since never before had they heard about the Saviour's birth.

After the rounds in the general hospital the next scene for the carol singing was the Isolation Hospital. Barred from the outside world, its occupants could listen from a distance only, as the songs floated in from the entrance. The carolers completed the rounds, each of the eleven doctors' homes on the com-

pound having been included. An occupant of one of these said: "No scene could have been in more perfect keeping with the spirit and meaning of Christmas". Carols, with their rich message, are lovely indeed if only heard. Added to this, however, was the sight which the procession of nurses made. The snow covered background seemed planned for such an occasion. In their uniforms, each with her white candle and open hymnal, they made a picture which needs no words of further comment. Day was beginning to dawn; more than that, the message of "Joy to the World" as sung by the thirty young Korean nurses, was deeply symbolic of the fact that here darkness is beginning to disappear.

Old Santa himself was true to his promise and at about 11 A. M. he arrived wearing his usual red attire with bells that jingled at every step. He was laden with toys, and fruits for the children and how delighted they were. Never before had they seen that good figure of Santa Claus. He scattered his cheer throughout adult wards, too, giving each a merry greeting and an occasional word about the meaning of Christmas, along with the fruit and candy.

Christmas Eve found the nurses gathered in the chapel for the Christmas program. This time it was "The Christmas Story in Tableau" made much more effective by a very large painting of a Bethlehem home scene, which, done by one of the Seoul theological seminary students, covered most of the wall back of the stage. The next scene of the days festivities was the Christmas tree where Old Santa again appeared handing out gifts which each had bought for the one whose name she had previously drawn. Under the tree there was fruit and candy for all. Christmas at Severance once again came to a close, with a celebration not so unlike those to be found in hospitals in America.



# Christmas at the Salvation Army

## Boys' Industrial Home, Seoul, Korea

CAPT. WILLIAM E. NOVELL



SEVERAL ITEMS OF business for our big family had kept us all the afternoon in the City, and in the red glow of the Christmas sunset, with ears and noses tingling, and involuntary tears filling our eyes, we made our way over the hill, Home. The wild pines of the Korean mountainside covered with a thick coat of snow, the thatched houses of the nearby villages, made a perfect picture and worthy of a few minutes reflection, but we were intent on getting home to the welcome fireside, and the family of nearly one hundred boys at the Salvation Army Boys' Industrial Home.

To our astonishment, on reaching the crest of the hill, we were confronted by the light of a bonfire, with several little figures squatted around it. From the distance it seemed quite a merry party, but on closer examination, we discovered the figures to be five of the filthiest specimens of humanity one would care to meet—in short, they were five ordinary, grimy unkempt, beggar boys. Matted hair, tattered clothing, sores and bodily defects, went hand in hand to make the sight illumined by the flames both wretched and distressing.

We had seen other boys, equally as degraded as these, enter our Home and become decent citizens, so we had faith that if we could induce them to leave their care-free life and come under discipline, these boys too would benefit by our hospitality. None of the boys exceeded fifteen years of age, but the elder, and leader, raised several objections and had a list of questions about us and our Home before we could persuade them that our interest was not to exploit their begging abilities. After explanations and much talk, following the advice of their chosen leader, the five boys consented to accompany us.

The first essential to receiving this type of boy is the bath-tub. The water was soon hot, and very soon the new arrivals became once more like boys instead of animals. Hair clippers and new clothes completed the transformation, so that it was not long before one would not have been able to recognize them as the same beings.

The following day—the day before Christmas—was a varied and busy one. Many things in preparation for the Christmas "treat," as well as the ordinary necessities of a large family, kept our hands fully occupied; last minute orders had to be completed in the industrial department, last minute rehearsals for the great day, Christmas cooking to be done in the kitchen, special dainties to be procured for the "treat,"—all these in order to make this one day of the year memorable.

Many friends in the city of Seoul look for the annual visit of the Boys' Home Band to their homes on Christmas Eve. The boys too, anticipate with joy, playing carols and wishing our friends the Seasons Greetings. So, in spite of the North winds, it was a pleasure to fulfill the oft repeated request for 'Silent Night, Holy Night.' Only those away from their homeland in a foreign country can realize what such strains mean when suddenly they are distinguishable on the breeze. Just before midnight, after about five hours of playing, we sighted the Home, with the merry lights of the Christmas tree kept lit for our benefit, and were not sorry to make our last stand outside the Manager's front door, and turn in.

Although the average Korean looks on Christmas Day just as any other day, to us it is very sacred. Almost before it is light we are reminded by cheery singing outside, of the birthday we are celebrating. The school boys,



shivering and only half awake, lined up and sang, 'Hark; the Herald Angels Sing.'

At eleven o'clock the boys were assembled, and the Korean Officer went to great pains to explain for the benefit of those who had arrived during the last year, just what Christmas means. The Band making its way over the snow clad hills, provided music for the united meeting of Salvationists led by our Leader, Commissioner Barr, just within the West Gate of the City.

To the boys, the foregoing are merely preliminaries to the great event. The day after Christmas is *the* day of the year to them. No matter who the boy, it was no trouble to rise, dress and prepare for a big dinner and treat! There were many willing workers to cut the vegetables, wash the rice, etc, so that, by 12:30 we were quite prepared for the repast—bowls of steaming meat, vegetable

soup, beautiful mountains of white rice, little side-dishes of seaweed, and cabbage.

Following the meal, we gathered in the auditorium and were entertained for well over an hour by the boys. The band played Christmas carols; we all sang; and the school boys presented a Christmas playette. Everybody was very excited and happy, for when this was all over, a visitor was expected. Yes, Santa Claus even finds his way to the Boys' Home! Coming in some strange way, usually through the window, he comes with the things that make boys all over the world happy, and this was no exception. Nuts, and caramels, biscuits, beans, toys and towels, oranges and apples, pencils and books! Real, Christmas joy! In caring for these unwanted Korean boys, we are fulfilling the spirit of Christmas, and without doubt, we reap Christmas joy hard to find in other ways, but easy to find in service for others.

## Christmas in the Home-for-Girls in Need

ADJUTANT ADA I. IRWIN

**F**LANNELETTE! Just ordinary quality, striped flanneette, the sort that started its career amongst hundreds of bolts of its kind on the counter of a great departmental store in Canada. But now, Christmas time—it is flannelette with a difference!

Twelve months ago a Missionary Officer of the Salvation Army met the teen-age girls of a Sewing Circle in an Army Corps in Winnipeg and told them something of the work being carried on amongst Korean girls in the Home in Seoul. That started the flannelette story! So, for twelve months this group of young girls met, week by week, and cut and stitched and trimmed the homely flannelette, until 24 pair of very modern pajamas were produced and ready for the Girls' Home in Seoul, Korea. It would be difficult to tell of all the effort that went into this task of

love for not all of the girls loved sewing; but in the heart of each one burned the Light that was kindled in Bethlehem long years ago, and for His sake who came as a Babe to earth they completed their work and packed it up with loving hands and sped it on its way across the Pacific and so on to Seoul.

At the Girls' Home in Seoul there are sounds of unusual activity and to the girls who have spent most of their lives in the Home the preparations afoot speak of joys-to-come on Christmas day and the days following. They know what Christmas means,—they have sung, year after year, beneath the Home Mother's window early on Christmas mornings, "Hark the Herald Angels Sing" and "Silent Night, Holy Night; they could tell you the story of Bethlehem and of Calvary's redeeming love,—and to them the season is fraught with glad, holy joy.



To the little one who has but recently entered the Home it is all mystifying and there she sits, quietly taking it all in, her cropped head and the partly healed sores on her face and legs telling of her recent arrival from the outside world where she was unwanted and neglected. Christmas to her is but a name yet, but before the season is over she will have found that it means goodwill and peace.

Christmas night and the workroom of the Home is transformed; instead, the Christmas tree reigns in a blaze of color, its candles and bright lamps supplying all the illumination needed. Again the carols that have been sung down through the ages are sung again. Then comes the exchange of gifts. Each child is remembered by Santa Claus and each member of the Staff by the girls whose little bits of bonus money have been carefully hoarded until Christmas shopping day arrived. The 'Joy of Giving' is the greatest of all joys. What a lesson learned! Could any but the Spirit of Christmas have taught it, we wonder?

But,—linking up the flannelette and far away Winnipeg and the girls of the Sewing Circle,—there comes an intensely quiet moment when every face is expectantly raised to the presiding genius of the evening, and a huge brown paper parcel is taken from beneath the tree and opened. Pajamas! One pair of striped, flannelette pajamas each, from Canada! One could wish for the canvas and brush of an artist at this moment. Picture them,—twenty-four Korean girls, aged from two to sixteen years, girls who have been taken from hovels indescribably filthy, orphans or worse than orphans,—each with a story that moves the heart of the compassionate; all with a knowledge of the cruelty of the world and much of its sin; but all now learning the lesson of love and kindness, purity and goodness,—and understanding it little better because of this parcel from the girls in Canada.

As they chatter the tiny ones fall asleep on

the floor hugging their gifts tightly, understanding but vaguely just why all this love and gladness has come their way, but appreciating as only little unwanted children can, the fact that they are safely at Home,—and it is Christmas night!

Up on the mountainside about a minute's walk from the Girls' Home, at the same hour can be seen the shadowy, irregular outlines of a group of hovels and dug-outs where some of the poorest of the poor have made their squalid homes. Homes! Surely another word can be found for these terrible dwelling places. Poor souls—they have done the best they could by fair means or foul, and the results are pitiful. Here is a place where live an old man and his wife,—he is nearly eighty and she has turned seventy and is now bowed down towards the ground with the weight of her years and the burdens of life. Some one has dug out the ground for them and they have gathered bits of straw and innumerable other bits, and out of this unlikely material have built their house. The whole is kept together with odd ends of straw rope. BUT TONIGHT they have a fire, and real food to eat. Some men and women wearing red bands on their hats of blue, "The Save the World Army" they called themselves, brought with them a hand-cart loaded with bags of rice and, wonder of wonders, the contents of one of these bags had been emptied into their ancient old basket and a little piece of money from the same source had bought enough wood to build a fire and now they sit enjoying their first meal for who can say how many days! Their visitors had tried to tell them about Someone whose Birthday they were celebrating,—One called Jesus, for whose sake they had brought this gift of rice and money. A strange happening indeed and they really must visit this Army and hear something more of this One whose Birthday they celebrate in such a strange fashion!



# Christmas in the Leper Colony at Fusan

MRS. MARY MACKENZIE

**P**ERHAPS TO NO class of people has the coming of the Babe of Bethlehem meant more than to lepers, so it is not surprising that the day kept for the celebration of His birth, should be one that is looked forward to with great pleasure by the inmates of our Leper Colony.

Our Fusan Leper Homes accommodate 600 lepers. Naturally each Christmas sees some change in the personnel of the inmates. A few will have left disease and suffering behind, and passed on to the Better Land; some will have felt themselves to be so far recovered from the disease, that they have returned to their homes, and the vacancies will have been quickly filled by some of the urgent cases that have been waiting.

Sometimes those waiting cases have been from Christian homes, but more often, they have only known of Christianity by name, if at all. To these latter, all the talk and preparation for Christmas, that they meet in their first year in the Homes, at first seems bewildering, and they ask, "Jesus Birthday." "What is this Jesus Birthday?" "Brother," his room-mates reply, "were it not for this Jesus, would we not still be outcaste beggars"? Jesus is the Son of God who came to save such as we are". And so the story of the Babe of Bethlehem is told once again to wondering ears.

For many years the missionary in charge, was wholly responsible for the Christmas program; but now, their well organized church, with a pastor of their own, carries this responsibility. Last Christmas was memorable in this respect. It was the first Christmas that the leper church congregation had a pastor supported by themselves. He is an earnest, enthusiastic young man, aided by a capable wife who is a fully trained kindergarten teacher. Their united work in training the

lepers for the different items on the Christmas program, made the service a real delight to all.

The Superintendent has allowed a fattened ox to be killed for the occasion! The main interest of the day centres round the church. Beautiful pine arches are erected at its approach, and the building itself is gaily decorated with lanterns, flags and greenery. Men, boys and girls are all dressed in clean, if not new, clothes. Could a happier congregation be seen anywhere? In spite of the awful disease with which their bodies are smitten, their faces radiate happiness.

Here are lepers of all ages; some old men and women past their four score years and ten; many are still in life's prime; youth and early childhood are evident also, for leprosy is no respecter of age. The quavering voice of age, mingles with the clear treble of children's voices in the sweet old Christmas hymns, while a choir of picked young men and women, trained by the pastor's wife, are listened to with open-mouthed admiration. The school boys and girls rattle off their items with gusto.

The Superintendent makes an announcement that obviously creates a stir, and all eyes are focussed on the huge pile of muslin bags in front of the platform. Each bag is marked with the cottage number, room number, and the name of the room Prefect. As each Prefect's name is called, he or she comes forward and receives the bag of gifts that have been sent to them by kind friends of lepers across the seas.

Nor is the lepers' pleasure all centred in receiving. "Sharing" has a large place in their lives, as the 500 in the outside leper village over the hill, the poor outcastes, who having heard that December 25th is a "Good Day" in the Christian Leper Colony, have congregated at the gate, are remembered and helped; and so the spirit of Christmas is passed on.



# Christmas in the Leper Colony at Soonchun

R. M. WILSON, M. D.



GUESS THERE is no creature so forlorn, downcast and so miserable as the usual leper upon arrival at our colony. He comes with his family in tears and in the depths of despair. After a few hours in the colony, he finds all things busy and cheerful, and soon he too begins to look up.

To me there is no greater joy than to help bring this deep and true joy found in Our Faith to this class of people, the lepers. Would that many of our friends could see what change takes place and how great their pleasure is at the happy Christmas time. And there is nothing that will take away fear, anxiety and distress like faith in His Name.

Friends all over America are very kind to make donations towards "Making Merry" for the lepers over the world on our Saviour's birthday and I would like to tell them about some of the pleasures enjoyed by the lepers.

Christmas is a time of joy to which our lepers look forward for months, and those who have been discharged love to come back at this time to renew acquaintances. In fact we had to pass a rule forbidding this little visit, as it became too popular.

First of all three big fat cows are bought in advance for this occasion, fed up a bit and gotten ready for Christmas. We can hardly say it is a thing the cows look forward to with much joy. It takes three cows to go around for a bounteous helping to each of the 730 lepers.

The next thing of delight to the Korean, and essential for all New Year occasions, is their so-called "duck" or bread. It is boiled bread, very tough and to us just half cooked dough and most indigestible. Yet to them it is "great stuff." It takes about eight bags of rice to make up this batch of bread and each cottage must make its own bread. It is about like the dumplings in chicken broth but without the flavoring—very flat and more like rubber.

The entire colony is decorated with lanterns from top to bottom, also with green pine tree decorations and a large gate entrance of pine limbs. The native brass band makes a great noise and music that we Americans have never learned to appreciate fully as yet. On Christmas morning the entire colony, or all able to hobble, come out to the homes of the pastor and helpers and sing carols. This I do not get to see for my home is 14 miles away. While their Christmas is quite different from ours, to them it is a happy occasion. Of course the morning service is held in the church where all join in a happy service of song and praise to the Giver of all good things.

Among other pleasures during the year, are two big field days which start early and run on till late with a great variety of games, races and the like which must be seen to be appreciated. It is quite impossible to describe these games. They chose sides, usually about 50 on each side, and most of the races are a sort of relay—one 50 against the other 50. Some of these are most rare and amusing. Twice in a year there is a musicale, a play or theatrical performance, given by the patients and here the acting is good, for the Korean is a born actor. The Annual Fair is a fine occasion for every thing raised or made by the patients such as crops of tomatoes, rice, pigs, rabbits, etc. This year 200 prizes were given for the first and second awards.

The sail boat day is a happy one. Every boy who wishes to do so, makes a small boat about two feet long and this is sailed on our lakes. These are well made and attractive. The oyster races are good. Did you ever see an oyster race? Well, about 100 girls enter this and at a set time, when the tide is out, all rush out and see who can gather the most oysters or shell fish; prizes are given for this and incidently there is an oyster feast that night. On water sports day about 80 husky



boys enter into all kinds of races and games in the sea water.

I suppose the greatest national sport for Korea is that of the tug-of-war of which you have probably read. With us the tug-of-war is a great annual game but the boss must

be around or it may end in a real stone fight with damages. The school children play baseball, tennis, football, pingpong, etc., almost every day after the tasks are over. Wrestling is another national sport and a good one. It usually lasts all day.

## Christmas in a Korean Home

MISS HUNG POK HAHN

**A**MONG THE Christian homes, there are differences in keeping Christmas, but now I will write down how I spent last Christmas Day with my friend's family. In this family the parents have two big daughters, a three year old sweet baby boy, a year old baby girl and the woman cook; the second daughter was not at home last Christmas.

The baby boy, Kyu Yung, was told that when Christmas comes, before that night the Santa Claus would come out from the chimney and bring presents to the good children's houses while the children slept. As soon as the boy finished supper, he went to bed and tried and tried to sleep until he did. My friend, Hyunmin and I were waiting for the father to come back from his shopping, but he did not come back until it was late, so we went to our bedroom, too.

I was not sure whether it was in a dream or not; anyhow I heard some kind of angels' singing from a distance, but when we woke up, we recognized it was the chorus choir at the gate. When the song, "Silent Night" was ended we clapped our hands as hard as we could. At the same time we heard the mother and father clapping in the other room.

After that we dashed into that room. There was a surprise! A pretty Christmas tree was decorated with silver and gold strings, tiny colored electric lamps, two toy houses, a bell, a star and a Santa Claus. Some of the wrapped things with colored papers were on the tree and some were under the tree.

The boy was awakened by the singing and came to the tree. After looking around he began to divide the presents to us, one by one, and gave the several toys to his little sister. Gathering the rest of the things, except the cook's, to his knee he said:

"Daddy, are all of these mine?" "Yes, those are Kyu Yung's. Aren't you happy?"

"Did Santa Claus bring these?" "Yes, he brought them for you, because you obeyed daddy and mother well."

He moved the presents one by one, calling the names, .....automobile, doll, chocolate candy, etc. We unwrapped the other things too. To father, a necktie; to mother, cosmetics; to Hyunmin, stockings; to me, a comforter. We showed our presents to each other and felt so happy.

Just at this time the cook came from her room and opened the door, looked in and exclaimed: "*Eigo!* What is this?" Then Kyu Yung brought the cook's present to her and told her that Santa Claus had brought it to her. After she found out what it was, she beat her knee and said: "Thanks heaps! Now—my aprons are just worn out!" she looked at it carefully and said: "Isn't it too modern for me?" "That's because Santa Claus knew that your aprons are worn out and that you are a modern cook," I replied.

The father began to explain to the little boy, about the presents on the tree as follows: "Here are two houses. This big one is Kyu Yung's and this little one is Kyung Hi's (baby girl)." "Look! My house has a chimney, but



Kyung Hi's has not!" The boy clapped his hands. We laughed again at his funny discovery, but the father continued to tell him, pointing to the things on the tree: "Last snowy night Santa Claus came out from the chimney and brought the presents to our house and put them here under this tree."

The boy who was often called the chocolate general, divided the chocolates, one to each of us, and at the end there was not enough for himself. He pushed the Santa Claus which was on the tree into the little tiny chimney of his house and said: "Please bring me more chocolates!" But it would not go in. "Mamma, it can't be done!" he cried and asked his mother to help. Can you imagine how funny it was? "No, Kyu Yung. He will bring more next Christmas, not today." A year old baby sitting on mother's knee raised the toys up and down and sometimes she tried to touch her brother's toys; but he did not let her at all.

In the meantime, the breakfast was ready to eat. We sat around the table. The cook dressed up in her new apron and served us

very happily. The table was filled with a special food: *Duk Kook* (bread soup) with seasoning of dates, chestnuts, persimmon, fried chicken, green herbs. When we looked at the food, our faces were filled with smiles.

For dinner we had a mixed dish of rice and chicken soup and apples for the dessert. After dinner a picture of us four was taken by the father. When he took the picture he said: "Smile." When we heard him, we had to laugh instead of smile. After taking the picture, two of our friends came. We played diamonds. At the same time, Kyu Yung played victrola records. He brought the presents and showed them to his friends.

With the friends we sat around the table again and ate mandu soup (wheat flour pie) for supper. Suddenly the little boy slipped away from the table and entered the other room. After a while he ran out with the Santa Claus in his hand and put it down on the table, saying with a smile: "I'll give a mandu to this Santa Claus, because he brought many presents." Thus we spent the day very joyfully.

## The Mission of the United Church of Canada

REV. WILLIAM SCOTT



**M**O MANY FRIENDS have enquired regarding the "crisis" which confronted the Canadian mission this summer that a brief statement may not be out of place.

An unauthorized report appeared in the local newspapers stating that the Canadian mission was being 'cut' \$40,000, which would necessitate the withdrawal of at least six missionary families and the drastic reduction of evangelistic and educational work. This report was based upon the recommendation of a policy committee, before its final adoption by the Foreign Mission Board. Reasons for such a recommendation may be given briefly as follows:

For several years, owing to the financial

depression, church contributions in Canada, as in America, have fallen off considerably, and grants to the various boards of the church have been reduced accordingly. The Foreign Mission Board, however, with the laudable desire of not cutting their work too seriously and with the hope that each year would see a return to more normal giving, continued to operate on a budget which, though greatly reduced, considerably exceeded its receipts from the Finance board. The shortage was made up each year by drawing upon reserve and trust funds. This source of supply, however, ran low and the board this year faced a situation which demanded drastic retrenchment.

During discussion in the Foreign Mission



## THE MISSION OF THE UNITED CHURCH OF CANADA

Board the question arose whether it would not be wiser to withdraw entirely from one or two fields rather than cripple work on all by a horizontal cut. It may be sorry comfort to us, but it is also a tribute to Korea missions that a survey seemed to indicate that the Korean church had made such progress that it might be considered better able to stand the withdrawal of missionary assistance than any other of the younger churches. Thus the question of entire withdrawal from Korea was broached. No decision was then taken, however, but a policy committee was appointed to look carefully into the matter and to recommend a line of action. This committee advised against complete withdrawal from any field but recommended that the Korea Mission might stand 40% of the proposed \$100,000 cut. It was this report that appeared in the Korean newspapers.

The Policy Committee's report came as a shock to the Canadian mission. It would mean a 60% cut on our 1935 budget, and would necessitate the withdrawal of over half of our men missionaries. We immediately drew up a strong rebuttal of the committee's assumptions regarding the extent to which Korea was evangelized, and continued throughout the summer to make strong pleas to the Foreign Mission Board and the church at large for adequate maintenance of the Korea work. In their efforts we were heartily supported by the Prssbyterian Council and the Korean General Assembly, both of which cabled strong appeals to the home board. It will be a great satisfaction to them and to our many friends who supported us by their prayers to learn that our appeals brought satisfactory results. The Foreign Mission Board reduced the proposed cut of \$40,000 to one of \$25,000. This was further reduced by the gracious co-operation of our

Women's Missionary Society who voted us a special grant of \$5000 for 1936, thus reducing our cut to \$20,000 or 30% on our 1935 budget.

Faced with this still heavy cut we take comfort in remembering several facts. First, the cut applies to the Men's work alone. The Women's work will receive a grant in 1936 similar to 1935, and we have the satisfaction of knowing that the Women's Missionary Society's finances are in a healthy condition. Again, we recall the fact that this is the first real "drastic cut" that the Canadian Mission has experienced, even throughout these years when some sister missions have been badly crippled. We further take courage as we note how the Foreign Mission Board rallied to our appeal for continued support of a much needed work in Korea. And finally we give thanks to God who uses such experiences as we have encountered, to throw us back upon His resources and to teach us that our chief concern is to prove worthy of that which has been placed in our hands.

Some may wish to know how the Mission met the 30% cut required. It is too early yet to give a final word regarding this, because the home board must pass upon the Mission's recommendations. The general principles followed may be stated as follows:— (1) Reduction of our missinary staff by four families. (2) Further cut upon missionary salaries. (3) Further reduction in grants to evangelistic and educational work. We especially regret that our reduced budget compels us to recommend further cuts in the union work which we have hitherto sought to encourage.


May I conclude by expressing thanks of the Canadian mission to the many friends who have been concerned about us, and who have borne us up in prayer to Him who is able to overrule all for good.



# How a Literary Senior Spent Her Summer

(From the Ewha College News Sheet of Oct. 25th 1934)

MISS TOLSOON CHUNG

HEN THE SENIORS of Ewha College were asked to help in rural work this summer, I volunteered to go to two villages north of Seoul to do anything which needed to be done.

Pooltang, one of these places, is a hilly, grassy place of many springs. Because of their last year of famine, the people had no rice. Even rather prosperous homes were eating potatoes and corn instead of rice, but the poorest borrowed hulled millet from a water-utilization association with the promise they would return it when harvest time came. Although they couldn't eat rice, these villagers gave me rice. I couldn't eat it gladly, so I insisted upon eating potatoes and corn as they did.

Farmers go to work at five o'clock and return at dark, so they could not be taught during the day. From five to seven in the afternoon thirty-four boys and girls attended the school which was temporarily located in the village Methodist church. From 9:30 to 10:30 I led revival meetings for one week; the next week, lectures on general hygiene for young women were given. There was also a class for mothers in the feeding of the children; cooking, sewing, and home nursing were additional subjects taught. The people were too poor to have sewing machines; therefore the stitching was all hand work.

When the village boys and girls came to learn Bible stories and hymns, their teeth were so yellow, I couldn't endure it. I bought salt and promised a Bible picture to the one who cleaned his teeth perfectly, and studied well. They all earned cards.

Do you wonder what I did before five o'clock in the afternoon? Each morning after breakfast I visited twenty-one village homes. I tried to tell all whom I visited of Jesus.

There were a few sick women with whom I prayed. From my medicine box which I had filled before leaving Seoul, I gave them aspirin, salts or oil. Sometimes I massaged them. At the village spring I helped old women with their washings, and gave baths to poor little children who followed me. Sometimes I was able to soothe a crying baby.

Farm work has always interested me. There were many opportunities for me to help pulling weeds, digging potatoes, and spinning silk. Those villagers thought I knew everything. One July 17th, at midnight a young man came hurrying to my rooming place to beg help for his wife who was in great pain. I went with him to his poor hut and at three-thirty that morning, a boy was born. Of course I was badly frightened because I had no real experience in helping a woman in childbirth. I shall never forget the ordeal. After the baby came, I bathed him. Then I asked his mother for his clothes, but the mother replied that she had nothing but dirty cotton to wrap him in. I knew it was not hygienic to use the filthy material but I had to make use of it. After I had given the new-born baby to its mother I went out to the kitchen and made seaweed soup for her. Then while I sat feeding the weak woman, I heard the crowing of cocks.

About seven that morning I went to the village store to buy cotton and cloth for the baby's quilt, and material for a tiny dress and bands. In the afternoon, when I went to her home with the simple gifts she had no food, so again I cooked soup and prepared rice. Once more I bathed the baby and dressed him in clean new clothes.

From Pooltang village on July 26th, I went to another village of about a hundred houses, called Semtong. From nine to twelve in the morning I taught a hundred and twenty



## HOW A LITERARY SENIOR SPENT HER SUMMER

children. From three to five in the afternoon, I taught women. In the evening again there were adult classes with the following subjects taught: For thirty minutes the words and music of hymns were studied; thirty minutes were given to preaching. The first night there were only four persons in the church, but on the second night about two hundred persons came to hear of Jesus.

This second village is divided into three parts, "West spring", "East spring", and "Near the stream". I went to each part for one week and taught women. At three o'clock the women gathered under a big pine tree and waited for me. Then I sat down in the midst of them, and taught as I did at the Pooldang village. On my way to them I always crossed a big stream. August 16th as I was crossing, I fell into the water. The current carried my bundle of books, a gift of sweet corn, my umbrella, and a badly frightened girl at least ten feet down stream. A few minutes after I was rescued by some young men. On my way to my room I missed my watch. Some of the village people heard of this. They stripped off their clothes and tried to find my timepiece. Finally they found it joyfully and brought it to me. The news of this accident of mine spread throughout the

village. People became more eager. So I thought that it was a fortunate "ducking" I had been given.


The people of these two villages were hungry, for knowledge. After preaching and teaching, my hand would be grasped by grateful folks and tears were shed for thankfulness. Some shy persons dared not hold my hand, but merely touched my skirt. They wanted to give me some present but they had nothing but pumpkins, potatoes and corn. Everytime they brought these simple gifts, I scolded myself in an extreme manner because I had never loved my teachers as they loved me. Their ambition was that their daughters might have an education like mine. I was treated better than a queen.

My summer has given me new life values. I know that we must have good leaders. Even though the villagers wanted to go to church, there was no one to direct them. We cannot live without Christ and His church; we should have more experience than theory. If our school girls could realize this, they would attend church eagerly, in order to help such people some day.

Honestly, if you were asked to go to a country district like Pooldang after graduation, would you go?

## Union Christian College Preaching Bands

REV. GEO. S. McCUNE, D.D., LL. D.

URING VACATION last summer College preaching bands had many victories far south and up north. Fifty-two summer Bible Schools brought Jesus and His word to many villages and to thousands of hearts and homes in the thirteen provinces of Korea and in Manchuria. If you count the college boys in that picture with President McCune in the center you will find fifty. Eight boys failed to get into the picture.

The enrollment in these summer Bible

Schools was from 60 to 400 each. The total enrollment reached 7235. In some places evening meetings were held. Children brought their parents who were not Christians. It is estimated that ten thousand heard the Word preached in these evening meetings.

A Freshman Aggie (Agriculture Division boy) in our testimony meeting after fall opening at the College said; "What wonderful grace of God! Almost four hundred boys and girls were enrolled for the two weeks study in—". We had prayed and planned and



## THE KOREA MISSION FIELD

nineteen young men and women volunteered to teach. Our aim was to get the Word of God memorized for we knew that with all our teaching that was the most important. 'My word shall not return unto me void'. We taught the children how to pray and we tried to make them, 'fishers of men', many beginning with their own parents. To get permanent results we nineteen met together for prayer and Bible study for we felt that we could lead others no higher than we had gone ourselves. Many other young people in the city came daily to help 'on the side'. They brought us teachers, musk melons and water melons. There were discouraging things but we forgot these as the feeling came over us that we were co-laborers with Christ. Really it was a lot of fun in the midst of hard work."

At Paik Young Do, an island in the Yellow Sea, two Bible Schools were held. Fishermen took their sails and made a tent on the beach where the children were taught. The College boys preached here in the evenings. Many older people, hungry to get the Good News, listened-in all day to what was taught their children. A policeman gave a feast to the boys before they left, to show his gratitude to them for what they had done. The front row and three in the second row (see picture) were those who were in the two Preaching Bands. One Band went to Soon Chun out in a needy field about 40 miles from Pyeng Yang: the other Band went to the southern tip of Korea in Chulla Province. They held evangelistic meetings in twenty-five churches. Their music was a great asset. At South Chulla Biederwolf Leper Colony the evangelistic band held a meeting one afternoon, preaching, witnessing and giving their best music to some 800 lepers. At Kwang Yang, Pastor Kil had not been able to get a hearing. When these College boys came, some 600 came out and there was an awakening that will be permanent. "Youth seeing these young men giving themselves for others enthusiastically and unstintingly, caught the fire", wrote the pastor; "I too was deeply stirred and am

carrying on. Several new believers will be received as catechumens next month. We thank God for these Union Christian College boys."

The attendance at the twenty-five meetings held in the summer totalled about nine thousand. We can easily estimate that the Union Christian College students witnessed to some twenty-five thousand men, women and children last summer.

Many letters have come and are still coming from the churches and communities in which the College boys worked. One from "Bright Light Town" reports: "What a dark town we were before Jesus came with your College boys! We Christians caught the fire. Hardened sinners heard the Word of God and are rejoicing in His salvation. Our town bids fair to become like its name. We are expecting many from the surrounding villages that are in dense darkness to come Christ. Please send the boys again next summer." Another wrote: "My son left home, wife and baby and had been spending our inheritance in riotous living. He came home to get more money. The College boys were there. They got hold of him and his whole life was changed. He goes to church, helps in the Sunday School, teaches in the Bible club. God may call him to the Gospel ministry, for he has a clear mind and now with a clean heart, is working for God." This came from up north: "Our church was about to breathe its last when your College boys came. The little spark was fanned and now 122 real Christians are regularly attending services, Sunday School and Wednesday evening prayer meetings. You should hear them sing hymns while at work in the harvest fields. We are all bubbling over with the joy of the Lord and praise God that in the hot summer months, your boys came with the Holy Spirit's power to our town. Please send some of them to us in the Christmas vacation to rejoice with us over the permanent results accomplished here." Think of the results in all the places which had been made happy and of all the souls won and of the Christians that have been revived.



# Unto the Isles of the Sea

R. C. COEN

*"Let them give glory unto Jehovah, and declare His praise in the islands" Isaiah 32:12.*

**I**N MAY, 1935, the officers of the Y. M. C. A. of the Chosen Christian College met with a few of us teachers to discuss plans for their Gospel Team Deputation Work during the coming vacation. These boys were challenged by a great opportunity and were eager to respond to that challenge in a large way. They were more than handicapped, they were actually distressed, by the shortage of funds that made it necessary for them to refuse many of the urgent requests for their services that had come from many parts of Korea, and still worse, that compelled them to deny the privilege of Christian service to many of their fellow students who were both able and willing to give it. They were vague in their notions regarding many of the details of the work they proposed to do, but they were perfectly clear and determined on one point—they were resolved to give the best they had to the largest number of the most needy people. They intended to go to places where there either were no churches at all, or only very weak churches.

After taking stock of their resources and counting up the cost, these boys decided that they could send out only eight men;—two men each, to four places for two or three weeks in July. They selected two islands off the west coast of Korea and two inland country villages in south Korea as most nearly fulfilling the conditions they had laid down for themselves in their work.

In order to enlarge the scope of their work and fulfil the whole of the Lord's command to "Go, preach, teach, *heal*," they asked the Y. M. C. A. of Severance Union Medical School in Seoul to join them in their enterprise. This request obtained for their work two medical students and enough medicine for the work on the two islands.

When school closed at the end of June,

these eight Chosen Christian College and two Severance Medical College boys, filled with great zeal, set out to their respective fields of labour, glad to give up a large part of their vacation if only they might share some of the best things of life with their less favored brothers and sisters. Their reports showed that they had, indeed, chosen needy places to work; that they had faithfully performed their tasks; and that they had reason to rejoice and be proud of their success.

The conditions on the two islands were most identical. The one had about 140 houses and 800 people; the other about 500 houses and 2,000 people. On both islands the chief occupation was farming and the subsidiary occupation, fishing. The people—men, women, and children—spent their days in the fields, their evenings fishing, and the nights and holidays in revelry, especially drinking and and gambling, with fighting a rival third. There were six saloons on one island, and eight on the other.

On both islands ignorance and disease abounded. The people were, at least one hundred years behind the times as compared to their fellow countrymen on the mainland. Many of the people had never seen a railroad train, street-car, or even a tiled-roofed house; and many of them saw white people, for the first time, when Dr. H. H. Underwood, President of the Chosen Christian College, part of his family, and some friends visited the island while the students were working there. The children are all married before they are 16 years old, and practically no educational opportunities have been offered to them before that time.

When we learn these facts, we are not surprised to hear that many of the people are deformed and diseased, having bent bodies, sore eyes, skin eruptions, tuberculosis, and venere-



al diseases. This ignorance and disease were accompanied, on both islands, by the most primitive notions of religion and the most sordid kind of moral standards. There were many kinds of superstitious practices among the people. For instance, they offered sacrifices to spirit trees, believing that anyone who broke off a branch of one of these sacred trees would suffer great calamity. No organized religion of any kind was to be found on either island. The influence of Christianity has been very small and wholly inadequate, limited to an occasional visit of a native Christian worker from some church on the mainland, and a short period of work by representatives of the Salvation Army. The total permanent results of this previous work seemed to be six or seven people who still possessed, and occasionally read, copies of the Bible and the song book, but for lack of leadership had no organized worship or work.

Such was the environment into which the College preaching bands went to bring help and healing to body, mind, and spirit. They spent their time in the afternoon for three weeks preaching to the people in their homes and in the fields—so much so that the landlords complained that their labourers stopped their work to listen. In the morning, they gathered the children and young people together and taught them the Bible, singing, Sunday School methods, story telling, etc. At night they addressed crowds of both old and young who assembled in large numbers to hear their message of salvation and more abundant life. They, also, through the medical students, lectured on medicine and general health, and gave medical care and dispensed medicine to the sick who were brought to them. They organized all those who professed faith in Christ into a church group, the young people and children in Sunday Schools and Young Peoples' Societies, and tried to inspire some of the more zealous and enlightened of the believers to assume leadership and

take responsibility for the continuance and development of the work which had been begun.

One young man became so interested that he spent all his time for three weeks accompanying the students about the island and studying every thing they taught. Since that time, in the few months that have passed, he has attended, at considerable expense of money, time, and energy, two Bible conferences of a week each at churches on the mainland far from his home. He does all this that he may better fit himself to lead the people on his island.

Another instance of great zeal was the visit of a Bible women to one of the islands to see the college boys and help them in their work. She came about 30 miles, on foot and by boat, bearing her gift of wheat flour for the boys. When she arrived about midnight she was wet from head to foot, and her flour was dough, from the many times she had fallen into the ditches and rice fields as she trudged along the dark, narrow, and crooked paths. She was happy, however, and remained for several days working with the women and girls.

A summary of the work of the summer, as a whole, both on the islands and the mainland, shows the following encouraging facts:—Ten students spent a total of 168 days in the work. They reached an average of seven or eight hundred people daily. They treated more than 200 patients, and distributed, free of charge, about \$ 30 worth of medicine. About a hundred people expressed a desire to be Christians and continue in the fellowship of the church, Sunday School, Young Peoples' Societies, etc, for the further development of their religious life. The total cost of the work was less than seventy five dollars.

So the students worked, and worked, and won, and desire to go again. Blessed are all those who have had a part in this great work by giving of life, money, or prayer. "The harvest is great, but the labourers are few, *Pray ye therefore.*"



# The Translation of Alexander Francis Robb

ELIZABETH A. MCCULLY

**T**HE MIRACULOUS recovery of King Hezekiah of Judea was not more marvellous than the experience of the beloved servant of God whom He so recently has called away. Two years have passed since churches, communities, and friends on both sides of the Pacific were besieging the Throne of Grace for the life of Dr. A. F. Robb, lying for many weeks at the gates of death. Medical men of skill had given up hope, yet faith persisted. Daily bulletins continued the alarm and the end seemed inevitable. A relay of nurses waited devotedly, upheld by a strange hope.

Dr. Robb recovered, to return a few weeks later for his Sabbatical year in Canada and enjoy reunion with his family and fellowship with his church to whom he witnessed with new vigor of the Divine power and love. God's gracious plan was to give Korea also the fresh message from lips touched with "a coal from off the altar," as He led His servant again across the ocean to his place of holy ministry.

In contact immediately on his arrival with the Canadian Council, at an extraordinary session with Dr. Armstrong of Toronto, Dr. Robb's far-seeing wisdom was of highest value. Unusual crisis has convened the Council twice within this season, when Dr. Robb as a senior member had weighty influence and was used of God to prepare a plea that has diverted impending disaster from the Mission.

Dr. Robb's major apportionment from 1930 has been that of Professor of Church History in the Presbyterian Theological Seminary in Pyeng Yang where he has resided since that date. Normal health continued until September, when an infection of the eye caused anxiety, but pain yielded to hospital treatment. Unaware of any danger imminent, Dr. Robb then entered upon his last week of earthly service.

Sunday evening of October 20th was spent with young people of the Foreign School at their Christian Endeavor service in charge of Mrs. Robb, and Monday evening quietly in his home, reading and talking with his beloved wife of important matters to be speedily arranged. When he has wakened by severe pain in the dawn of October 22nd his wife administered remedies and sent quickly for his physician, who had however been called to Seoul, and before another could be called the precious life had been suddenly cut off without the warning of a moment.

The residents of Pyeng Yang through close fellowship during his five years in their midst would have had him laid to rest among them, but the Canadian Mission could not forego the privilege of the last sad rites for themselves and their Korean churches and thus Hamheung was chosen as the place for interment.

On October 24th a lovely service in Pyeng Yang gave one hundred students of theology the privilege of carrying the bier to the grounds of the Foreign School where Dr. Roberts, President of the Theological Seminary, presided and gave a beautiful tribute to his friend. Dr. D. M. McRae, of the Canadian Mission spoke feelingly of the forty-three years' close intimacy with the saintly man whom he had never once seen in anger through college days and missionary service. Pupils of the Foreign School had their share in a sweet hymn in memory of their pastor-teacher.

The casket was taken by rail that night en route for Hamheung with Mrs. and Miss Robb and the party of Canadian friends. As the train entered the Canadian district, delegations of Korean Christians waited at each railway station to pay respect until Hamheung was reached. Heavy rain caused postponement of the public funeral service until Sunday when clear skies and sunshine were God's kind



provision for the many hundreds gathered to pay last honor to a well-loved saint.

A short service in English conducted by Rev. William Scott with an address given by Dr. Roberts of Pyeng Yang preceded that in the large grounds of the Higher Girls' School, where amid masses of wonderful chrysanthemums and chaste decorations, the casket was laid under a canopy in sight of 1500 or more Christian friends and students. Pastor Lee Hak Bong conducted the service, addressed by Rev. Kim Sei Yul on behalf of students of the Theological Seminary, by Rev. Kim Jai Whang on behalf of the Christian community in the entire Canadian field of North Korea, and by Rev. H. Y. Cho for the South Ham Kyeng Presbytery. A score of missionary friends were in the long cortege following the bier to the new cemetery, beautifully located on hills outside the city, where a plot had been secured for Mission use.

Alexander Francis Robb, B. A., D. D. was a native of St. John, New Brunswick, born in 1872 of Scotch parents, William Robb and Marion McCrindle. He was the second son among five sons and five daughters. Finishing High School in St. John, he graduated in Halifax, Nova Scotia from Dalhousie University in 1896 and from Pine Hill in 1898 and at once entered upon a pastorate in New Brunswick. Three years later his zeal for the work just opened in Korea led to his appointment thither, where he arrived with his bride—Miss Bessie Arnot Cumming, in October 1901 as the fourth ordained man of the Canadian Mission.

Language occupied him in Wonsan at once, until in the following year, he joined Dr. Robert Grierson in Sungjin in time to have experiences in the Russo-Japanese war of separation from his wife and baby boy who were sent for safety to Wonsan while he remained alone to guard the property from Russian soldiers. Soon it was necessary to vacate Sungjin and Dr. Robb returned by boat to Wonsan.

In Wonsan a new day dawned for the infant church in the beginning of a great and far-

famed revival which was to sweep the whole Peninsula and in which Dr. Robb shared. His yielded spirit made him a pliable instrument that the Spirit of God as he was ushered thus early into a new sphere in the Korean church so greatly awakened and revived.

Dr. Robb moved many times in his first twenty years in Korea, between Wonsan, Sungjin and Hamheung. Sorrow thrice entered his home in Wonsan in the death of three little children, the last a sad case of drowing, yet all was accepted in wonderful resignation. The border town of Hoiryung claimed his ministry from 1922 to 1928 and Hamheung again for three years prior to his final service in Pyeng Yang.

A wide acquaintance with his Mission resulted from his contacts as principal of the Boys' Academy in Wonsan and in Hamheung among hundreds of students; as Chairman of his Mission Council several times; as Chairman of the Federal Council of all Korea; as Moderator of the Presbyterian General Assembly; and lastly as Professor of Church History and one year Acting-Principal of the Presbyterian Theological Seminary in Pyeng Yang among more than one hundred students for the ministry. As Pastor of the foreign community in Pyeng Yang, Dr. Robb still found time to write and had ready for the press another book on Church History.

There survive of Dr. Robb's own family, three sons—Robert C. residing in U. S. A. who holds the degrees of D. S. and M. D.; Donald, studying in the fourth year and Ian in the third of Dalhousie University, Halifax, N. S. There are two brothers, Andrew W. Robb residing in Halifax, N. S. and Bruce S. Robb in Moncton, N. B.; also two sisters, Miss Jennie B. Robb in Sungjin, Korea, and Mrs. J. T. McGowan in St. John, N. B.

The Canadian Mission, who deeply mourn the loss of a rare brother and friend, sympathize, as do a host of other friends, with the beloved widow in her sudden, sore bereavement, and are gratified at her wish to remain among them.



# What's Interesting the Korean Church?

Extracts from the "Christian Messenger" and other newspapers

Translated by Y. H. KIM, PH. D.

Those who have seen and been in the beautiful Emerson Chapel of the new Ewha College have been greatly impressed with the dignity and the worshipful poise which the building gives. It seems to give everything needed for the house of God and a place of devotional prayer. Under a joint committee of Chosen Christian College and Ewha College, a Sunday morning service will be held in the Chapel. The plan was carried out from the 29th of September.

The 14th annual meeting of the Korea Sunday School Association was held on the 9th of October in the C. L. S. building, 26 delegates of the Presbyterian and the Methodist Churches being present. Detailed plans for the publication of the unified Sunday School Lesson were made. Mr. H. K. Lew, of the Educational Department of the Korean Methodist Church, was nominated as the delegate to the World Sunday School Convention which will be held in July, 1936, in Norway.

An interesting exhibition, being contributed by many devoted friends of the school, was held for two days from the 1st of November in Paichai High School in commemoration of the fiftieth anniversary of the school. The historical development of Korea during the last half century was well presented.

The Christian Messenger, which has been the organ of the Churches in Korea, and supported and developed by C. L. S. for many years, was declared to be independent by the staff members whose termination of office was due in September. They moved out from the C. L. S. building.

Many important projects in regard to education and religion are reported. 1. 2,000 new rural common schools will be established within ten years, 200 every year. 2. Any Korean high school both private and public shall be open for both Korean and Japanese students. 3. The newly projected Immigration Company will have the authority for education of the immigrants to Manchukuo. 4. Any religious school is required to attend the shrine ceremonies. 5. Korean language and teaching in Korean language are not allowed in Korean common schools and kindergartens established in Japan.

The 31 independent Buddhist main temples which have had jurisdiction over their own small dioceses were urged by the Government to have an unified headquarters under one jurisdiction. It was ordered that the compound of temples should be used only

for those who come for the purpose of religious ceremonies, and prohibiting in keeping and conference meetings.

The 3rd annual convention of the religious educational workers will be held for two days from the 20th, and the 4th annual conference of the Christian School Association of Korea will be held for two days from the 22nd in the Ewha High School Chapel. A subcommittee of the Association is working for unified religious text books for high schools in Korea.

Significant statistical figures are recently reported. The farm products of Korea amount to 10 billion yen, 2 billion yen increase to that of last year. The electric plant at Changchin, which was recently opened, cost 28,000,000 yen, while the sea port Nachin, which will be the main port from Japan across the Japan Sea, (opened on the 1st of November), cost 38,000,000 yen.

The Mail Shinbo Daily in Korean, which gets subsidy from the Government, devotes the whole front page to religion from time to time. Another Korean Central Daily prints a story named "Holy Mother." The Chosun Ilbo Daily printed "The Life of a Girl," whose pilgrimage from the wretched modern life to religion, is painfully depicted. The same Daily is printing a story named "Holy Picture."

The recent statistical figure, made on the 1st of October this year, shows the population of Seoul, 430,000. 1910 showed the figure 278,958.

A noted communist who wrote many anti-religious essays, throwing mud at nearly every Christian writer, confessed in the trial that he had found the true value of religion, and determined to work for it from the time of his release.

A surprising report for the health condition of children in common schools in Seoul, is announced by the city office. Out of 21,681 children who are enrolled in 18 common schools in Seoul, 22% are undernourished; 21%, bad teeth; 2%, eye disease; 4% need constant special care. Out of the residue, 55% are possessors of various diseases. If this is the condition of the children who are in city like Seoul which has hygienic facilities, how must be the situation of children in rural Korea? And then how is the health condition of children who are unable to attend school at all?



## Our Contributors for December

Mrs. Ruth Noble-Appenzeller and Mrs. Gertrude Swallen-Voelkel are 'second generation missionaries' of the Northern Methodist and Northern Presbyterian Missions respectively. They grew up together in Pyongyang. Their parents, who have recently been honorably retired, came to Korea in 1892.

Miss Nelson, R. N., a teacher of nurses in Severance Hospital, is a member of the Southern Methodist Mission and came to Korea in 1928.

Capt. W. Novell is leader of the Salvation Army Band of Korean boys and Adjutant A. Irwin is typist and stenographer in the offices of the Salvation Army.

Mrs. Mackenzie of the Australian Presbyterian Mission writes for her husband, the Rev. J. N. Mackenzie, who came to Korea in 1910 and is in charge of the Leper Hospital at Fusan. R. M. Wilson, M. D., who came to Korea in 1908, is a member of the Southern Presbyterian Mission and is in charge of the Leper Colony near Soonchun.

Miss Hahn is a graduate of Ewha Women's College and is co-worker with Miss M. Beaird in Songdo. In the play, "Little Women," she took the part of Joe. We purposely have left some of her expressions in English as she wrote them. Miss Chung from Songdo is a senior in the literary department of Ewha College. Her father has been a professing Christian for 20 years and she was baptized in infancy.

Rev. William Scott, who came to Korea in 1914, is a member of the United Church of Canada Mission and is located in Hamheung. Mr. Coen of the Chosen Christian College staff is the Associate Editor of the "K. M. F." and came to Korea in 1918 as a member of Northern Presbyterian Mission. The Rev. G. S. McCune, D. D., LL. D. of the same Mission is President of the Union Christian College in Pyongyang and came to Korea in 1905.

Miss E. A. McCully, a member of the United Church of Canada Mission, came to Korea in 1909 and now resides in Hamheung. Dr. Y. H. Kim, who contributes for us each month, is the Librarian of Ewha College, Seoul.

## Notes and Personals

### Northern Presbyterian Mission

*Left for the United States*

Dr. and Mrs. O. R. Avison (retired) Seoul

*Returned from United States*

Dr. and Mrs. W. L. Swallen, (retired) Pyongyang

### United Church of Canada Mission

*Returned from the United States*

Mrs. S. H. Martin, Seoul

### Death

Miss Mabel Barbara Young, R. N., of the staff of Severance Hospital and Nurses' Training School, on November seventh, was called to higher service after five days of illness. The end came through acute heart failure. For the past year she has been living in the knowledge that the end might thus come at any time, but went about her work with her usual cheery smile.

More extended notice will appear later in the "K. M. F."

### New Arrival

Miss Dorothy McBain, Wonsan

### Congregational Church (A. B. C. F. M.)

*Left for Osaka to join the staff at the headquarters of the Church.*

Rev. and Mrs. W. Woodard and children

### Southern Methodist Mission

#### Visitors

Bishop and Mrs. Arthur J. Moore with their daughter and son,

Dr. and Mrs. William F. Quillian,

Miss Sallie Lou MacKinnon,

Mr. E. M. Sweet.

#### Changes in Appointments

Dr. E. W. Demaree from Wonsan to Songdo

Dr. E. W. Anderson ,, Seoul to Wonsan

Miss M. Beaird ,, Songdo to Chulwon

Miss Ann Wallis ,, Choonchun to Seoul

(Evangelistic Center)

Miss E. Wagner ,, Seoul to Songdo

(Social Center)

### Australian Presbyterian Mission

*Left on furlough*

Miss M. L. Alexander, Tongyung





# THE KOREA MISSION FIELD

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